

# Escol :

3

A

Cluster of the fruit of *Canaan*; brought to the Borders,  
for the encouragement of the  
Saints, travelling thither-  
ward, with their faces  
towards *Syon*.

O R,

Rules of direction, for the  
walking of the Saints in Fellowship,  
according to the order of  
the Gospel.

Collected and explained for  
the use of the Church at *Coggeshall*,

By *John Owen* their Pastor.

For so is the will of God, that with  
well-doing ye may put to silence the  
ignorance of foolish men. 1 Pet. 2. 15.

L O N D O N,

Printed for *Philemon Stephens*, and  
are to be sold at his shop, at the sign  
of the gilded Lyon in *S. Pauls*  
*Church-yard*, 1648.




The image shows the front cover of an old book. The cover is made of a light brown, textured material, possibly paper or cloth, which is heavily aged and discolored. There are numerous dark spots, stains, and areas of discoloration across the surface, indicating significant wear and age. The texture appears rough and uneven. There is no visible text or title on the cover.

1870





*An advertisement  
to the Reader.*

 HERE are  
( Christian  
Reader) cer-  
taine princi-  
ples in Church affairs, ge-  
nerally consented unto by  
all men, aiming at refor-  
mation ; however diver-  
sified among themselves  
by singular perswasions,  
or distinguished by impo-

*To the Reader.*

fed and assumed names and Titles; Some of these, though not here mentioned, are the bottome and foundation of this following collection of rules for our walking in the fellowship of the Gospel : amongst which, these foure are the principall :

First, That particular Congregations or Assemblies of believers, gathered into one body, for a participation of the ordinances of Jesus Christ, under officers of their own, are of Divine institution.

Secondly, That every  
faith-

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faithfull person is bound by vertue of positive precepts, to joyn himself to some such single Congregation, having the notes and marks whereby a true Church may be knowne and discerned.

Thirdly, That every man's own voluntary consent, and submission to the ordinances of Christ in that Church whereunto he is joyned, is required for his union therewith, and fellowship therein.

Fourthly, That all believers of one place, are bound to joyn themselves in one Congregation, un-

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lesse through their being too numerous, they are by common consent distinguished into more : which order cannot be disturbed without the guilt of Schisme.

These principles, evident in the Scripture, cleer in themselves, and own'd in the main by all pretending to regular Church-reformation, were supposed and taken for granted, at the collection of these ensuing rules.

The Apostolicall direction and precept in such cases is, that whereunto we have attained, we should

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should walk according to the same rule; unto whose performance the promise annexed is, that if any one be otherwise minded, God will also reveale that unto him. The remaining differences about Church Order and Discipline, are for continuance so Ancient, and by the disputes of men, made so involved and intricate; the parties at variance so prejudiced and engaged, that although all things of concernment appeare to me, as to others, both consenting with me, and dissenting from me, cleer in the

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Scriptures; yet I have little hopes of the accomplishment of the promise in revelation of the truth, as yet contested about in men differently minded; untill the obedience of walking suitably and answerably to the same rules agreed on, be more sincerely accomplished.

This perswasion is the more firmly fixed on me every day, because I see men, for the most part, to spend their strength and time, more in the opposing of those things wherein others differ from them, then in the practice  
of

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of those which by themselves and others are owned, as of the most necessary concernment ; so that, though the Lord hath enabled me with some pains and difficulty, to compose an Irenicum in the Theory of Ecclesiasticall Discipline ; yet perswaded by my own judgment, I willingly lay it aside, lest it should provewith others, a wandering *Raven*, and choose rather to send forth this *Dove*, to direct the poor of the flock in the practice of those Christian duties, which are answerable to the rules by all

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agreed upon, ayming in the first place at the edification of the flock committed to my own care; and in the next, to allure all lovers of Christ in sincerity, to walk in those wayes which are attended with mercy and peace, not wanting a promise of the revelation of hidden truths; and in this I am fully resolved, that the practice of any one duty here mentioned, by any one soul before neglected, shall be an abundant recompence for the publishing my name with these papers, favouring so little  
of



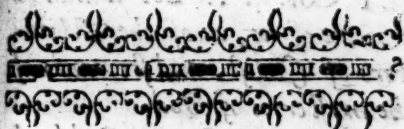
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of those ornaments of  
Art or Learning, which  
in things that come to  
publick view, men desire  
to hold out.

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*Rules*

Imprimatur, J<sup>a</sup>: Cranford.  
Decemb. 30. 1647.



*Rules of walking in  
fellowship, with re-  
ference to Pastor.*

RULE I.



He word and  
all ordina-  
ces dispensed  
in the admi-  
nistration to  
him committed, by ver-  
tue of Ministeriall autho-  
rity, are to be submitted  
unto, with ready obedi-  
ence in the Lord.

B

I Cor.

## 2 Rules of walking

1 Cor. 4. 1. Let a man so account of us, as of the Ministers of Christ, and stewards of the mysteries of God.

2 Cor. 5. 18, 20. God hath committed unto us the Ministry of reconciliation: now then we are Embassadors for Christ, as though God did beseech you by us, 2 Cor. 4. 7. We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us; See 2 Cor. 6. 1.

Gal. 4. 14. You received me as an Angell of God, even as Iesus Christ,

2 Thess. 3. 14. and if any man obey not our words, note that man, and have no company with him.

Heb 13. 7. Remember them that have the rule over you, who have spoken to you the word of God:

God: V.13. Obey them that have the rule over you, and submit your selves, for they watch for your soules, as they that must give an account, that they may do it with joy, and not with grief, for that is unprofitable for you.

EXPLICATION I.

**T**Here is a two-fold power for the dispensing of the Word, 1. *δυναμις*, or ability. 2. *ἐξουσία* authority: the first with the attending qualifications mentioned and recounted, 1 Tim. 3. 2, 3, 4, 5, 6, 7. Tit. 1. 6, 7, 8. and many other places, is required to be previously in those, as bestowed on them, who are to be called to office of ministration, and may be in severall degrees and mea-

## 4 Rules of walking

fures in such as are never set apart thereunto, who thereby are warranted to declare the Gospel,

Touching these cases, see my Treatise of the Duty of Pastors and people distinguished.

1 In cases of necessity.

2 Occasionally.

3 Desired by the Church, and not otherwise solemnly.

The second, or authority proper to them who orderly are set apart thereunto, ariseth from

1. Christs institution of the office, *Eph. 4. 11.*

2. Gods designation of the person, *Mat. 9. 38.*

3. The Churches acceptation, election, submission, *Gal. 4. 14. Acts 14. 23. 1 Thess. 5. 12, 13.* which doth not give them dominion over the faith

about

c. 11

of

of believers, 2 *Cor.* 1. 24. nor make them Lords over Gods heritage, 1 *Pet.* 5. 3. but entrusts them with a stewardly power in the house of God, 1 *Cor.* 4. 12. that is, the peculiar flock over which, in particular, they are made overseers: *Acts* 20. 28. of whom the Word is to be received,

1 As the truth of God, as also from all others speaking according to Gospel-order in his name.

2 As the truth held out with ministeriall authority to them in particular, according to the institution of Christ, which in other is not so.

Motives to the observance of this rule, are;

1. The name wherein they speak and administer, 2 *Cor.* 5. 20.

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2. The work which they do, *1 Cor. 3. 9. 2 Cor. 6. 1. 1 Tim. 4. 16.*

3. The return that they make. *Heb. 13. 17.*

4. The account that the Lord hath of them in his employment, *Matth. 10. 40, 41, 42. Luke 10. 16.*

### RULE II.

**H**is conversation is to be observed, and diligently followed, so farr as he walks in the steps of *Jesus Christ.*

*1 Cor. 4. 16. I beseech you be followers of me, Ch. 11. 1. Be ye followers of me, even as I also am of Christ.*

*Heb. 13. 7. Remember them who*



*in Fellowship.* 7

who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation.

2 Thes. 3. 7. For yourselves know how you ought to follow us, for we behaved not our selves disorderly among you.

Phil. 3. 17. Brethren be followers together of me, and mark them which walk so as you have us for an example.

1 Tim. 4. 12. Be you an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.

1 Pet. 5. 3. Be ensamples to the flock,

EXPLICAT. II.

**T**hat an exemplar conversation was ever required in the dispensers of holy things,

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both in the Old Testament and New, is apparent : the glorious vestment of the old ministring Priests, *Urim* and *Thummim*, with many other ornaments, though primitively typicall of Jesus Christ, yet did not obscurely set out the purity and holinesse required in the administrators themselves, *Zech.* 3. 4. in the new, The shining of their lights in all good works, *Matth.* 5. 16. is eminently exacted : and this not only, that no offence be taken at the waies of God, and his worship by them administered, as hath fallen out in the Old Testament, *1am.* 2. 17. and in the New, *Phil.* 3. 18, 19. but also those who are without may be convinced. *1 Tim.* 3. 7. and the Churches directed in the practise of all the will and  
mind

mind of God by them revealed; as in the places cited, a Pastor should be vocall, Sermons must be practised as well as preached; Though Noahs Work-men built the Arke, yet themselves were drowned; God will not accept of the tongue where the Devill hath the soule. Jesus did do and teach, *Acts 1. 1.* If a man teach uprightly, and walk crookedly, more will fall down in the night of his life, then he built in the day of his Doctrine.

RULE III.

**P** Rayer and supplications are continually to be in his behalf, for assistance.

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stance in the Work committed to him.

Ephes. 6. 18, 19. *Pray alwaies with all prayer and supplication in the spirit, for me, that utterance may be given me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an Ambassador.* 2 Thes.

3. 1, 2. *Brethren pray for us, that the word of the Lord may run and be glorified, and that we may be delivered from the hands of unreasonable and wicked men.* 1 Thes. 5. 25.

Col. 4. 3. *Praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ,* Heb. 13. 18.

Act. 12. 5. *Prayer was made without ceasing of the Church unto God for him,* Heb. 13. 7.

EXPLI-

EXPLICAT. III.

**T**HE greatnesse of the work, for which who is sufficient? *2 Cor. 2. 16.* The strength of the opposition, which who almost can resist? Which are incumbent on, and maintained against the Ministers of the Gospel, call aloud for the most effectuall daily concurrence of the Saints, for their supportment, and that love, thankfulness, and justice, do almost extort deserved prayers. That these are to be for assistance, encouragement, abilities, successe, deliverance, and protection is proved in the Rule.

Motives.

1. The word will doubtlesse be effectuall, when ability for its administration is a return

turn of prayers, *Acts* 10. 30,  
31.

2. The Ministers failing is  
the peoples punishment, *Acts*  
8. 11. *Isa.* 30. 20.

3. His prayers are contin-  
ually for the Church.

4. That for which he  
stands in so much need of  
prayers, is the Saints good, and  
not peculiarly his own. Help  
him who carryes the burthen,  
*1 Tim.* 3. 8. *Phil.* 2. 17. *Col.*  
1. 24.

RULE IV.

**R**Everentiall estimati-  
on of him with sub-  
mission unto him for his  
works sake.

*1 Cor.* 4. 1. Let a man so ac-  
count of us as of the Ministers  
of

of Christ, and Stewards of the mysteries of God.

1 Thes. 5. 12. And we beseech you Brethren, to know them which labour among you and are over you in the Lord, and admonish you, ver. 13. And to esteem them very highly in love for their works sake.

1 Tim. 5. 17. Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

1 Pet. 5. 5. Submit your selves to the Elders.

Heb. 13. 17. Obey them that have the rule over you, and submit your selves.

#### EXPLICAT. IV.

**T**HE respect and estimation here required, is civil, the

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the motive sacred ; honor and reverence is due only to eminency in some kind or other ; prelation is Gods stamp upon any person ; this is given to Pastors, by their employment ; proved by their Titles ; they are called *Angels*, *Revel. 1. 20. Heb. 1 2. 22. Bishops or Overseers, Ezek. 3. 17. Acts 20. 28. They are the Lords Bishops.*

2 *Cor. 5. 20. Stewards, 1 Cor. 4. 1. Titus 1. 7. Men of God. 1 Sam. 2. 27. 1 Tim. 6. 11. Rulers, Heb. 13. 7, 17. Lights, Mat. 5. 14. Salt, Math. 5. 13. Fathers, 1 Cor. 4. 15. And by many more such like terms are they described ; if under these notions they honor God as they ought, God will also honor them as he hath promised :  
And*



And his people are in conscience to esteem them highly for their works sake ; but if any of them be fallen Angels, thrown-down Starrs, negligent Bishops, treacherous Embassadors, Lordly-revelling-Stewards, Tyrannicall or foolish Rulers, blind guides, unsavory Salt, insatiate doggs, the Lord and his people shall abhorre them, and cut them off in a moneth, *Zech. 11. 8.*

RULE V.

**M**aintenance for them and their Families, by the administration of earthly things, suteable to the state and condition of the Churches, is required for their Pastors. *1 Tim.*

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1 Tim. 5. 17, 18. Let the Elders who rule well be counted worthy of double honor, especially they who Labour in the word and doctrine. For the Scripture saith, thou shalt not muzzle the oxe that treadeth out the corne, for the laborer is worthy of his reward.

Gal. 6. 6. Let him that is taught in the word, communicate to him that teacheth in all good things: vers. 7. Be not deceived, God is not mocked, for what a man soweth, that shall he reap.

1 Cor. 9. 7. Who goeth a Warfare at any time at his own charges? Who planteth a Vineyard, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock? vers. 9. It is written in the Law of Moses, Thou

Thou shalt not muzzle the  
mouth of the Oxe that tread-  
eth out the corne; doth God  
take care for Oxen? vers. 10.  
Or saith he it altogether for our  
sakes; for our sakes no doubt,  
this is written, that he that  
ploweth should plowe in hope,  
and he which thresheth in hope,  
should be made partaker of his  
hope, vers. 11. If we have  
sown unto you spirituall  
things, is it a great thing, if we  
shall reap your carnall things?  
vers. 13. Do not you know,  
that they which minister about  
holy things, live of the things of  
the Temple, and they that wait  
at the Altar, are partakers  
with the Altar, vers. 14. Even  
so hath the Lord appointed,  
that they which preach the  
Gospel should live of the Gospel,  
Matth. 10. 9, 10. Provide nei-  
ther

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ther gold, nor silver, nor brasse  
in your purses ; Nor scrip for  
your journey, neither two coats,  
neither shoes, nor yet staves:  
for the Workman is worthy of  
his meat.

Add to these and the like  
places, the Analogie of the  
Primitive allowance in the  
Church of the Jews.

EXPLIC. V.

**I**T is a promise to the  
Church under the Gospel,  
that Kings should be her nur-  
sing Fathers, and Queens her  
nursing Mothers, *Isa. 49. 23.*  
To such it belongs principally  
to provide food and protecti-  
on for those committed to  
them; the fruit of this promise  
the Churches in many ages  
enjoyed: Laws by supream  
and Kingly power have been  
enacted ; giving portions and  
granting

granting priviledges to Churches and their Pastors. It is so in many places, in the dayes wherein we live; on this ground where equitable and righteous Laws have allowed a supportment in earthly things, to the Pastors of Churches, arising from such as may receive spirituall benefit by their labor in the Gospel; it is thankfully to be accepted and embraced, as an issue of Gods providence for the good of his. Besides, our Saviour warranteth his Disciples to take and eat of their things, by their consent, to whomsoever the word is preached, *Luk 10.* 8. But it is not alwaies thus, these things may sometimes fail; wherefore the continuall care, and frequently the burden, or rather labor of love  
in

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in providing for the Pastors, lies, as in the Rule, upon the Churches themselves, which they are to do in such a manner as is suitable to the condition wherein they are, and the increase given them of God. This the whole in generall, and each Member in particular is obliged unto; for which they have as Motives,

1. Gods appointment, as in the Text cited.

2. The necessity of it; how shall he go on warfare, if he be troubled about the necessities of this life: They are to give themselves wholly to the Work of the Ministry, 1 Tim. 4. 15.

Other works had need to be done for them.

3 The equity of the duty; our Saviour and the Apostles plead

plead it out from grounds of equity and justice, *Matth. 10. 10. 1 Cor. 9. 10.* Allowing proportionable rectitude in the way of recompence, to the wages of the Laborer, which to detain is a crying sinn, *1am. 5. 4.*

RULE VI.

**A**Dhering to him, and abiding by him in all trials and persecutions for the Word.

2 Tim. 4. 16. *At my first answer no man stood with me, but all men forsooke me, I pray God that it may not be laid to their charge.*

2 Tim. 1. 16. *The Lord shew mercy to the house of Onesiphorus, for he oft refreshed*  
ed

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ed me, & was not ashamed of my chains. V.17. But when he was in Rome, he sought me out very diligently, and found me. V.18. The Lord grant unto him, that he may find mercy in that day; and in how many things he ministered to me at Ephesus, thou knowest very well

### EXPLIC. VI.

**A** Common, cause should be carried on by common assistance; that which concerneth all should be supported by all; when persecution ariseth for the words sake, generally it begins with the leaders; the common way to scatter the sheep, is by smiting the shepherds. The best of them is but a brier, and who will leave their Pastor in such briers



briers? It is for the Churches sake he is reviled and persecuted, and therefore it is the Churches duty to share with him, and help bear his burthen. All the fault in scattering Congregations, hath not been in Ministers: The people stood not by them in their trial; the Lord lay it not to their charge. The Captain is betrayed, and forced to mean conditions with his Enemy, who going on, with assurance of being followed by his Souldiers, looking back in the entrance of danger, he finds them all run away; in *England* usually, no sooner had Episcopall persecution laid hold of a Minister, but the people willingly received another: perhaps a Wolf instead of a Shepherd; should a wife forsake her husband because

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cause he is come in trouble for her sake? Would not such a thing be called villany? Is the crime of a back-slider in spirituall things less? Surely whilst a Pastor lives, if he suffer for the truth, the Church cannot desert him, nor cease the performance of all required duties, without horrid Apostacy.

### RULE VII.

**G**Athering together in the Assembly upon his appointment, with theirs, joyned with him.

Acts 14. 27. *When they were come, and had gathered the Church together.*

These are the Heads wherein the Churches duty consisteth towards him or them, that are  
set

set over it in the Lord ; by all means giving them encouragement to the work, saying also unto them, *take heed to the Ministry you have received, that you fulfill it in the Lord,* Col. 4. 17. For what concerneth other Officers, may easily be deduced hence by analogie and proportion.

RULE

**C**

**Rules**

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**Rules to be observed**  
by those who walk in  
fellowship, and con-  
sidered to stirre up  
their remembrance  
in things of mutuall  
duty one towards  
another, which con-  
sisteth in,

RULE I.

**A**ffectionate love in all  
things to one ano-  
ther,

*in Fellowship.* 27

ther, like that which  
Christ bare to his  
Church.

Jo. 15. 12. *This is my com-  
mandement, that ye love one  
another, as I have loved you.*

Jo. 13. 34. *A new Com-  
mandement I give unto you, that  
ye love one another, as I have  
loved you, that ye also love one  
another.* V. 35. *By this shall  
all men know, that you are my  
Disciples, if ye have love one to  
another.*

Rom. 13. 8. *Owe nothing  
to any man, but to love one ano-  
ther, he that loveth another  
fulfilleth the law.*

Eph. 5. 2. *Walk in love, as  
Christ also hath loved us.*

1 Thes. 3. 12. *The Lord  
make you to increase and abound*

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*in love one towards another.*

I Thess. 4. 9. *Your selves are taught of God to love one another.*

I Pet. 1. 22. *Seeing ye have purified your soules in obeying the truth through the spirit, unto unfeigned love of the brethren, see that ye love one another, with a pure heart fervently.*

I Jo: 4. 21. *And this commandment we have from him, that he who loveth God, do love his brother also.*

Rom. 12. 10. *Be kindly affectioned one to another in brotherly love.*

EXPLIC. I.

**L**ove is the fountain of all duties, the substance of all rules,

rules, that concern the Saints ;  
the endless bond of communi-  
on; the fulfilling of the Law;  
the advancement of the honor  
of the Lord Jesus, and the  
glory of the Gospel. The pri-  
mitive Christians had a pro-  
verbiall speech, received, as they  
said, from Christ; never re-  
joyce but when thou seest thy  
brother in love; and it was  
common among the Heathens  
concerning them; see how  
they love one another, from  
their readiness for the accom-  
plishment of that royall pre-  
cept of laying down their lives  
for the brethren; its the foun-  
tain-rule, scope, ayme, and fruit  
of Gospel-communion: and  
of no one thing of present per-  
formance, is the doctrine of  
the Lord Jesus more eximious,

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and eminent above all other directions then in this, of mutuall, intense, affectionate love amongst his followers, for which he gives them innumerable precepts, exhortations, and motives, but above all his own heavenly example: to treat of love in its causes, nature, subject, fruits, effects, tendency, eminency, and exaltation, would not suit with present intention; only it may be plainly affirmed, that if there were no cause besides, of reformation and walking in fellowship, but this one, that thereby the possession and practice of this grace, shamefully to the dishonor of Christ and his Gospel lost amongst those who call themselves Christians; it were abundantly

ly



ly enough to give encouragement for the undertaking of it, notwithstanding any oppositions; now this love is a spiritual grace, wrought by the Holy Ghost, Gal. 5. 22. in the hearts of believers, 1 Pet. 1. 22. whereby their soules are carried out: 1 Thess. 2. 8. to the good of the children of God, as such, Phil. 5. Eph. 1. 15. Heb. 13. 1. uniting the heart unto the object so beloved, attended with joy, delight, and complacency in their good: Motives unto love are proposed from,

1. The example and command of God and Christ.
2. From the nature, use, and end of love itself.
3. From the state and condition of the persons to be beloved

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loved, and that so variously, as they are too long for the present to be insisted on.

Love, which is the bond of communion, maketh out it self, and is peculiarly exercised in these things following;

### II. RULE.

**C**ontinuall prayer for the prosperous state of the Church, in Gods protection towards it.

Psal. 122. 6. Pray for the peace of Jerusalem, they shall prosper that love thee.

Phil. 1. 4. Always in every prayer of mine for you all, making request with joy, ver. 5. For your fellowship in the Gospel

spel from the first day untill  
now.

Rom. i. 9. Without ceasing  
I make mention of you all in my  
prayer.

Acts 12. 5. Peter was kept  
in prison, but prayer was made  
without ceasing of the Church  
unto God for him.

Isa. 62. 6. Ye that make  
mention of the Lord keep not si-  
lence: ver. 7. And give him  
no rest till he establishe, and till  
he make Jerusalem a praise in  
the earth.

Eph. 6. 18. Praying alwayes  
with all prayer and supplication  
in the spirit, and watching  
thereunto with all perseverance  
and supplication for all Saints.

Col. 4. 12. Epaphras who  
is one of you, a servant of Christ,  
saluteth you, alwayes labou-

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ring fervently for you in prayers, that you may stand perfect and compleat in all the Will of God.

### EXPLICIT. II.

**P**Rayer, as it is the great engine whereby to prevail with the Almighty, *Is. 45. 11.* so it is the sure refuge of the Saints at all times, both in their own behalf, *Psal. 61. 2.* and also of others, *Acts 12. 5.* It is a benefit which the poorest believer may bestow, and the greatest Potentate hath no power to refuse; this is the beaten way of the soules communion with God, for which the Saints have many gracious promises of assistance, *Zech. 12. 10. Rom. 8. 26.* innumerable  
pre-

*in Fellowship.* 35

precepts for performance,  
*Math. 7. 7. 1 Thess. 5. 17.*  
*1 Tim. 2. 8.* with encourage-  
ments thereunto, *Ja. 1. 5. Luk.*  
*11. 9.* with precious promises  
of acceptance, *Math. 21. 22.*  
*Jo. 16. 24. Psal. 51. 15.* By  
all which, and divers other  
wayes, The Lord hath abun-  
dantly testified his delight in  
this sacrifice of his people; now  
as the Saints are bound to pray  
for all men, of what sort soe-  
ver, *1 Tim. 2. 1, 2,* unless they  
are such as sit unto death. *1 Pet.*  
*3. 16.* yea for their persecu-  
ters, *Math. 5. 44.* and them  
that hold them in bondage,  
*Jer. 39. 17. 16.* most especially  
for all Saints, *Phil. 1. 4.* and  
peculiarly for those with  
whom they are in fellowship,  
*Col. 4. 12.* The Lord having  
pro-

promised, that upon every dwelling place, and all the assemblies of *Mounr Syon*, that there shall be a cloud of smoke by day, and a shining of a flaming fire by night, *Isa. 4. 5.* it is every ones duty to pray for its accomplishment; he is not worthy of the priviledges of the Church, who continues not in prayer, for a defence upon that glory: prayer then for the good, prosperity, flourishing, peace, increase, edification, and protection of the Church, is a duty every day required of all the members thereof.

1. **Estimation of the Ordinances.**

2. **Concernment of Gods glory.**

3. **The honour of Jesus Christ.**

4 Our

4. Our own benefit, and spirituall interest.

With the fourth, expresse-  
ness of the command, are suf-  
ficient Motives hereunto.

III R U L E.

**E**Arnest striving and  
contending in all law-  
full wayes, by doing and  
suffering for the purity of  
the ordinances, honor, li-  
berty and priviledges of  
the Congregation, being  
joyntly assistant against  
opposers, and common  
adversaries.

Jude 3. And exhort you, that ye  
should earnestly contend for the  
faith which was once delivered  
to the Saints. Heb.

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Heb. 12. 3. For consider him that endured such contradictions of sinners against himself, lest ye be wearied, and faint in your minds. V. 4. Ye have not resisted unto blood, striving against sinne.

1 Jo. 3. 16. Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.

Gal. 5. 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

V. 13. For Brethren, ye have been called unto liberty.

1 Cor. 7. 23. Ye are bought with a price, be ye not the servants of man.

Cant. 6. 4. Thou art beautiful.



tiſfull O my love, terrible as an Army with banners.

1 Pet. 3. 15. be ready, alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

EXPLICIT.

**T**He former Rule concerns  
our dealing with God,  
in the behalf of the Church;  
This our dealing with men;  
the right performance hereof  
many things are required;  
as

1. Diligent labouring in  
the Word, with fervent pray-  
er, to acquaint our selves with  
the mind and will of God;  
concerning the way of wor-  
ship which we profess, and the  
rules

rules of walking , which we desire to practise, that so we may be able to give an account to humble enquirers , and stop the mouths of stubborn opposers ; according to our knowledge , such will be our valuation of the ordinances we enjoy : a man will not contend unless he knows his title.

2. An estimation of all the aspersions cast on, and injuries done to the Church to be Christ's, and also our own ; Christ wounded through the sides of his servants ; and his wayes ; and if we are of his , though the blow light not immediately on us, we are not without pain : all such reproaches and rebukes fall on us.

3. Just vindication of the Church against calumnies, and false

false imputations ; who can endure to hear his parents in the flesh falsely traduced ? And shall we be senseless of her reproaches who bears us unto Christ ?

4. Joynt refusall of subjection, with all Gospel-opposition to any persons or things ; who contrary to, or besides the word, under what name soever, do labour for power over the Church, to the abridging of it, of any of those liberties and priviledges, which it claimeth as part of the purchase of Christ ; to them that would enthrall us, we are not to give place, no not for an houre.

Rule

## Run IV.

**S**edulous care and  
 endeavouring for the  
 preservation of Unity,  
 both in particular and in  
 generall.

Philip. 2. 1. If there be  
 therefore any consolation in  
 Christ, if any comfort of love,  
 if any fellowship of the spirit, if  
 any bowels and mercies: ver. 2.  
 Fulfill ye my joy, that ye be like  
 minded, having the same love,  
 being of one accord, of one mind,  
 ver. 3. Let nothing be done  
 through strife or vain-glory,  
 but in lowlinesse of mind, let  
 each esteem others better then  
 themselves.

Ephes.

Ephes. 4.3. Indeaouring  
to keep the Unity of the Spirit,  
in the bond of peace. vers. 4.  
There is one body and one Spirit,  
&c.

1 Cor. 1.10. Now I be-  
seech you brethren, by the Name  
of our Lord Iesus Christ, that  
ye all speak the same thing, and  
that there be no divisions a-  
mong you; but that ye be per-  
fectly joyned together in the  
same mind and in the same  
judgement.

2 Cor. 13.11. Be perfect,  
be of good comfort, be of one  
mind, live in peace, and the God  
of love and peace shall be with  
you.

Rom. 14.19. Let us there-  
fore follow after the things  
which make for peace, and  
things wherewith one may edi-  
fy another.

Rom.

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Rom. 15. 5. Now the God of patience and consolation, grant you to be like-minded one towards another, &c.

I Cor. 6. 5. Is it so, that there is not a wise man amongst you, no not one that shall be able to judge between his brethren, but brother goeth to law with brother; Now therefore there is utterly a fault among you.

Acts 4. 32. And the multitude of them that believed, were of one heart and one soul.

### EXPLIC. IV.

**V**Nion is the main aime and most proper fruite of love, neither is there any thing, or duty, of the Saints in the Gospel, pressed with more

more earnestnesse, and vehemency of exhortation, then this. Now *Unity* is three-fold, First, purely spiritual, by the participation of the same Spirit of Grace; Communication in the same Christ, one head to all. This we have with all the Saints in the world, in what condition soever they be; yea, with those that are departed, Sitting down in the Kingdome of Heaven, with *Abraham, Isaac* and *Jacob*. Secondly, Ecclesiastical or Church-communion; in the participation of Ordinances, according to the order of the Gospel: This is a fruit and branch of the former; opposed to Schisme, Divisions, Rents, evill surmisings, self-practises, causlesse differences

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rences in judgment in spiritu-  
all things concerning the  
Kingdome of Christ, with  
whatsoever else goeth off  
from closenesse of affection,  
onenesse of mind, consent in  
judgement to the forme of  
wholesome words, conformi-  
ty of practise to the Rule; and  
this is that which in the Chur-  
ches, and among them, is so  
earnestly pressed, commanded,  
desired, as the glory of Christ,  
the honour of the Gospel, the  
joy and Crown of the Saints.  
Thirdly, Civil Unity, or an a-  
greement in things of this life,  
not contending with them,  
nor about them, every one  
seeking the wellfare of each  
other. Striving is unseemly  
for Brethren; why should they  
contend about the world, who  
shall



shall joyntly judge the world.

Motives to the preservation of both these are

The remarkable earnestnesse of Christ and his Apostles in their prayers for, and precepts of this duty.

The vntained dishonour to the Lord Jesus, scandall to the Gospel, and to the Churches, shame and sorrow to the Saints, that the neglect of it is accompanied withall, Gal.

1. 12. The gracious issues, and sweet heavenly consolation, which attendeth a right observance of them.

The many fearfull aggravations wherewith the sin of rending the Body of Christ, is attended.

5. The sad contempt and pro-

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prophanation of Ordinances;  
which want of this hath  
brought upon many Churches;  
For a right performance of  
this duty, we must

1. Labour by Prayer and  
Faith, to have our hearts and  
spirits thoroughly seasoned  
with that affectionate love,  
which our first Rule requireth.

2. Carefully to observe in  
our selves or others, the first  
beginnings of strife, which are  
as the letting out of waters,  
and if not prevented will  
make a breach, like the Sea.

3. Sedulously to apply our  
selves to the removall of the  
first appearance of divisions;  
and in case of not prevailing,  
to consult the Church.

4. Dayly to strike at the  
root of all dissention, by la-  
bouring

bouring for Universall conformity to Jesus Christ.

V. R U L E.

**S**eparation and sequestration from the world and men of the world, with alwayes of false worship, untill we be apparently a people dwelling alone, not wicked among the Nations.

Numb, 23. 9. *Loe the people shall dwell alone, and shall not be reckoned among the Nations.*

John 15. 19. *Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

**D**

[2 Cor.

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2 Cor. 6. 14. Be not unequally yoked with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? ver. 15. And what concord hath Christ with Belial; or what part hath he that believeth with an Infidel; and what agreement hath the Temple of God with Idols, for ye are the Tēple of the living God? V. 17. Wherefore come out from among them, saith the Lord, and touch not the unclean thing, and I will receive you: ver. 19. and will be a Father unto you, and you shall be my sons and daughters, saith the Lord Almighty. Eph. 5. 8. Walk as children of light. V. 11. And have no fellowship with the unfruitfull works of darkness.

2 Tim.

2 Tim. 3. 5. Having a forme of godlines, but denying the power thereof; from such turn away.

Hosea 4. 15. Though thou Israel play the harlot, yet let not Judah offend; and come not ye to Gilgal, neither go ye up to Beth-aven.

Revel. 18. 4. Come out of her my people, that ye be not partakers of her sinnes, and that ye partake not of her plagues.

Prov. 14. 7. Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

EXPLIC. V.

SEparation generally heares ill in the world; and yet there is a separation suitable to

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the mind of God : he that will not separate from world, and false worship, is a Separate from Christ.

Now the separation here commanded from any persons, is not in respect of naturall affections, nor spirituall care of the good of their souls, *Rom. 9. 3.* nor yet in respect of duties of Relation, *1 Cor. 7. 13.* nor yet in offices of love and civill converse, *1 Cor. 5. 10. 1 Thess. 4. 12.* much less in not seeking their good and prosperity, *1 Tim. 2. 1.* or not communicating good things unto them, *Gal. 6. 10.* or living profitably and peaceably with them, *Rom. 12. 18.* but in 1. Manner of walking and conversation; *Rom. 12. 2. Ephes. 4. 17, 18, 19.* 2. Delightfull converse

converse and familiarity where  
 enmity and opposition ap-  
 pears. *Ephes. 5. 3. 4. 5. 6. 7. 8.*  
*1 Cor. 11. 30.* In way of war-  
 ship and ordinances of fellow-  
 ship. *Rev. 18. 4.* not running  
 out into the same compass of  
 excess and riot, with them, in  
 any thing, for these 3. and the  
 like commands and discoveries  
 of the wil of God, are most ex-  
 press: as in the places annexed  
 to the Rule; necessity abun-  
 dantly urgent; spiritual pro-  
 fit and edification, no less re-  
 quiring it: causeless separation  
 from established Churches,  
 walking according to the or-  
 der of the Gospel. (though  
 perhaps, failing in the practise  
 of some things of small con-  
 cernment) is no small sin; but  
 separation from the sinfull pra-

Etises, and disorderly walkings, and false unwarranted wayes of worship in any, is to fulfill the precept of not partaking in other mens sins; to delight in the company, fellowship, society, and converse of unsavory disorderly persons, proclaimes a spirit not endeared to Christ.

Let Motives hereunto, be,

1. Gods command.
2. Our own preservation from sin, and protection from punishment; that with others we be not infected and plagued.
3. Christs delight in the purity of his ordinances.
4. His distinguishing love to his Saints; provided, that in the practise of this Rule, abundance of meekness, patience, gentleness, wisdom and



and tenderness be exercised; let  
no offence be given justly to  
any.

**R U L E V.**

**F**requent spiritual com-  
munication; for edifi-  
cation according to gifts  
received.

Mal, 3. 16. Then they that  
feared the Lord, spake often one  
to another, and the Lord heark-  
ned and heard it, and a book of  
remembrance was written be-  
fore him, for them that feared  
the Lord, and thought upon his  
Name.

Job 2. 11. Now when Jobs  
three friends heard of this evil  
that was come upon him, they  
came every one from his owne

D 4. plac

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place, for they had made an appointment together, to come to mourn with him, and to comfort him.

**Eph. 4. 29.** Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may administer grace to the hearers.

**Col. 4. 6.** Let your speech be alwayes with grace, seasoned with salt, that you may know how to answer every man.

**Eph. 5. 4.** Neither filthiness nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks.

**1 Thess. 5. 11.** Wherefore comfort your selves together, and edifie one another, as also ye doe.

**Heb. 3. 13.** Exhort one another  
ther

ther daily, whilest it is called to day, lest any of you be hardened through the deceitfulnesse of sinne.

Jude 20. Building up your selves in your most holy faith, praying in the Holy Ghost.

Heb. 10:24, 25. Let us consider one another, so provoke unto love and good works: Not forsaking the assembling of our selves together, as is the manner of some; but exhorting one another, and so much the more, as you see the day approaching.

Acts 18:23. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

1 Cor. 12:9. For the manifestation of the Spirit is given to every man to profit withall.

## EXPLIC: VI.

**T**Hat men not solemnly called and set apart to the office of publick teaching, may yet be endued with usefull gifts for edification, was before declared; the not using of such gifts, in an orderly way, according to the rule and custome of the Churches, is to napkin up the talent given to trade and profit withall; that every man ought to labour, that he may walk and dwell in knowledge, in his family, none doubts; that we should also labour to do so in the Church or Family of God, is no lesse apparent.

This the Scriptures annexed to the rule declared, which in

an especial manner hold out prayer, exhortation, instruction from the Word, and consolation; now the performance of this duty of mutuall edification, is incumbent to the Saints divers wayes;

1. Ordinarily, *Ephes. 4. 29.* chap. 5. 3, 4. *Heb. 3. 13.* believers in their ordinary daily converse, ought to be continually making mention of the Lord; with savoury discourses tending to edification, and not upon foolish, light, frothy speeches that are not convenient.

2. Occasionally, *Luke 24. 14.* *Mal. 3. 1. 6.* if any thing of weight and concernment to the Church, be brought forth by providence; a spiritual improvement of it, by a due consideration amongst believers, is required.

3. By

3. By assembling of more together by appointment, for prayer and instruction from the Word, *Acts* 18. 23. *Acts* 12. 12. *Job* 2. 11. *Ephes* 5. 19. *James* 5. 16. *Jude* 20. 1 *Thess.* 15. 14. This being a special ordinance and appointment of God, for the increasing of knowledge, love, charity, experience, and the improving of gifts received; every one contributing to the building of the Tabernacle; let then all vain communication be farr away: The time is short and the daies are evill; let it suffice us, that we have neglected so many precious opportunities, of growing in the knowledge of our Lord Jesus Christ, and doing good to one another: let the remainder of our few and evill

evill dayes be spent in living to him who dyed for us; be not conformed to this world, nor the men thereof.

RULE VII.

**M**utually to bear with each others infirmities, weaknesse, tendernesse, failings, in meeknesse, patience, pity, and with assistance.

*Eph. 4. 32. Be ye kind one to another, tender hearted, forgiving one another; even as God for Christs sake hath forgiven you.*

*Matth. 18. 21. Then came Peter to him, and said, how oft shall my brother sin against me, and*

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and I forgive him. 22. Jesus said unto him, I say not unto thee seven times, but untill seventy times seven.

Mark. 11. 25. And when you stand praying, forgive, if you have ought against any, that your Father which is also in Heaven may forgive you your trespasses. V. 26. And if you do not forgive, neither will your Father which is in Heaven, forgive you your trespasses.

Rom. 14. 13. Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block, or an occasion to fall in his brothers way; see ver. 3. 4.

Rom. 15. 1. We then that are strong, ought to beare the infirmities of the weak, and not to please our selves. V. 2. let every



every one please his neighbor for the good of edification.

1 Cor. 13. 4. Charity suffereth long, and is kind; charity envieth not, charity is not rash, it is not puffed up: ver. 5. Doth not behave it self unseemly, is not easily provoked, thinketh no evil: ver. 6. Rejoyceth not in iniquity, but rejoyceth in the truth: v. 7. Beareth all things, believeth all things, hopeth all things, endureth all things.

Gal. 6. 1. Brethren, if a man be taken in a fault, ye which are spirituall restore such a one in the spirit of meeknesse, v. 2. considering thy self, lest thou also be tempted.

Col. 3. 12. Put on therefore (as the Elect of God, holy and beloved) bowels of mercies, kindnesse, humblenesse of mind, meek-

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meeknesse, long-suffering, verſ.  
13. Forbearing one another,  
and forgiving one another, if  
any man have a quarrel against  
any: even as Chriſt forgave  
you, ſo alſo do ye. verſ. 14. And  
above all theſe things put on  
charity, which is the bond of  
perfection.

EXPLIC. VII.

**I**T is the glory of God, to co-  
ver a matter, *Prov. 25. 2.*  
free pardon is the ſubſtance of  
the Goſpel, the work of God  
in perfection, *Eſa. 55.* propo-  
ſed to us for imitation, *Matth.*  
*18. 26, 27, 28.* Whileſt we are  
cloathed with fleſh, we do all  
things imperfectly; freedom  
from failings is a fruit of glo-  
ry; we ſee here darkly as in a  
glaſſe

glasse; know but in part, in many things we offend all: who knoweth how often; mutuall failings to be borne with, offences to be pardoned, weaknesse to be supported, may mind us in these pence, of the Talents forgiven us: Let him that is without fault, throw stones at others; Some men rejoyce in others failings; they are malicious and fail more in that sinfull joy, then their brethren in that which they rejoyce at. Some are angry at weaknesse and infirmities; They are proud and contemned; not considering that they themselves also are in the flesh. Some delight to dwell alwaies upon a frailty; they deserve to find no charity in the like kind: For injuries, who almost

most can bear untill seven times? *Peter* thought it much. Some more studie revenge then pardon; some pretend to forgive, but yet every slight offence makes a continued alienation of affections, and separation of converse; Some will carrie a smooth face over a rough heart. Christ is in none of these waies; they have no savour of the Gospel; Meeknesse, patience, forbearance and forgivenesse, hiding, covering, removing of offences, are the foot-steps of Christ; seest thou thy Brother fail, pittie him; doth he continue in it, earnestly pray for him, admonish him; Cannot another siane, but you must sin too? If you be angry, vexed, rejoyced, alienated from,

from, you are partner with him in evill, instead of helping him; Suppose thy God should be angry every time thou givest cause, and strike every time thou provokest him? When thy Brother offendeth thee, do but stay thy heart, untill thou hast taken a faithfull view of the patience, and forbearance of God towards thee; and then consider his command to thee, to go and do likewise: Let then all tendernesse of affection, and bowels of compassion towards one another, be put on amongst us, as becometh Saints. Let pittie, not envy; mercy, not malice; patience, not passion; Christ, not flesh; Grace, not; nature pardon, not spite or revenge, be our guides.

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guides and companions in our conversations.

Motives herunto are, *Gods infinite Mercy, Patience, Forbearance, Long-suffering, and free Grace towards us, sparing, pardoning, pitying, bearing with us, in innumerable, daily, hourly failings and provocations, especially all this being proposed for our imitation, in our measure, Math. 10. 28. 24.*

2. The goodnesse, unwearied and unchangeable love of the Lord Jesus Christ, putting in every day for us; not ceasing to plead in our behalf, notwithstanding our continuall back-sliding, *1 John 2. 1. 2.*

3. The experience which our own hearts have of the need, wherein we stand of others

thers patience, forbearance  
and pardon, *Eccles.* 7. 20, 22.

4. The strictnesse of the  
command, with the threat-  
nings attending its non-per-  
formance.

5. The great glory of the  
Gospel, which is in the walk-  
ing of the Brethren with a  
right foot, as to this Rule.

# RULE. VIII.

**T**ender and affectio-  
nate participation  
with one another, in their  
severall states and condi-  
tions, bearing each others  
burthens.

*Gal.* 6. 2. *Bear you one  
another's burthens, and so fulfill  
you*

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you the law of Christ,

Heb. 13. 3. Remember them that are in bonds as bound with them, and them that are in adversity, as being your selves also in the body.

1 Cor. 12. 25. That there should be no schisme in the body, but that the members should have the same care one for another. vers. 26. And whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoyce with it.

2 Cor. 11. 29 Who is weak, and I am not weak? who is offended, and I burne not?

James 1. 21. Pure religion, and undefiled before God and the Father, is this, To visit the fatherlesse and widowes in their affliction, &c.

Matth.



Matth. 25. 35. I was an  
hungred and ye gave me meat :  
I was a thirst, and ye gave me  
drink. I was a stranger, and ye  
took me in : Naked and ye clo-  
thed me : I was sick, and ye  
visited me : I was in prison, and  
ye came unto me. vers. 40. For  
inasmuch as you did it to one of  
the least of these my brethren,  
ye have done it unto me.

2 Tim. 1. 16. The Lord give  
mercy unto the house of Onesi-  
phorus; for he oft refreshed me,  
and was not ashamed of my  
chaine. vers. 17. But when  
he was in Rome, he sought me  
out very diligently, and found  
me.

Acts 20. 35. I have shewed  
you all things, how that so la-  
bouring ye ought to support the  
weak. &c.

## EXPLICIT. VIII.

**T**He former Rule concerned the carriage and frame of our spirits towards our Brethren in their failings, This in their miseries and afflictions; In this also, conformity to Christ is required, who in all the afflictions of his people is afflicted, *Esa. 63. 9.* and persecuted in their distresses, *Act. 9. 4.* could we bring up our spiritual union, to hold any proportion with the mutual union of many members in one body, to which it is frequently compared; this duty would be excellently performed: no man ever yet hated his own flesh; if one member be in pain, the rest have little comfort or ease; it is a rotten member

ber which is not affected with the anguish of its companions; they are marked particularly for destruction, who in the midst of plentiful enjoyments, forget the miseries of their brethren, *Amos* 6. 6. if we could not feel the weight of our brethrens afflictions, burdens, and sorrow; it is a righteous thing that our own should be doubled; the desolations of the Church makes *Nehemiah* grow pale in the Court of a great King, *Neh.* 1. 10. he who is not concerned in the troubles, sorrows, visitations, wants, poverties, persecutions of the Saints, and so farr as to pity their woundings, to feel their strokes, to refresh their spirits, help beare their burthens upon their own shoulders, can never assure  
E them-

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themselves, that they are united to the head of those Saints; now to a right performance of this duty, and in the discharge of it, are required ;

1. A due valuation, strong desire, and high esteem of the Churches prosperity in every member of it, *Psal. 122.6.*

2. Bowels of compassion, as a fruit of love, to be sensible of, and intimately moved for, the severall burthens of the Saints, *Col. 3.19.*

3. Courage and boldness, to own them without shame in all conditions, *2 Tim. 1. 16, 17.*

4. Personall visitations in sicknesses, troubles, and restraints, to advise, comfort and refresh them, *Matth. 25.*

38.

5. Str-

5. Sutable supportment by administration of spirituall, or temporall assistances, to the condition wherein they are. The Motives are the same as to the former rule.

RULE IX.

**F**ree contribution, and communication of temporall things, to them that are poore indeed, sutable to their necessities, wants, and afflictions.

1 John 3. 17. *Who so hath the worlds goods, and seeth his Brother haue need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.* V. 18. *My*

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little children, let us not love in word, neither in tongue, but in deed, and in truth.

1 Cor. 16. 1, 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye; Upon the first day of the week, let every one of you lay by him in store as God hath prospered him.

2 Cor. 9. 5, 6. Let your gift be ready as a matter of bounty not covetousnesse; he that soweth sparingly, shall reap sparingly: ver. 7. Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerfull giver; so the whole 8 & 9. chap. of this Epistle.

Rom. 12. 13. Distributing to the necessity of the Saints,  
given

given to hospitality.

Gal. 6. 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

1 Tim. 6. 17. Charge them that be rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy. ver. 18. That they do good, that they be rich in good works, ready to distribute, willing to communicate, ver. 19. Laying up in store for themselves, a good foundation against the time to come.

Heb. 13. 16. To do good, and to communicate forget not, for with such sacrifices God is well pleased.

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Levit. 25. 35. And if thy Brother be waxen poor, or fallen into decay with thee, then thou shalt receive him.

Matth. 25. 34. Come ye blessed of my Father, inherit the Kingdome prepared for you, from the foundation of the world. vers. 35. For I was an hungred, and ye gave me meat, thirstie, and ye gave me drinke; I was a stranger, and ye took me in. vers. 36. Naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. vers. 40. Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.

EXPLI-



## EXPLICIT. IX.

**T**HE having of poor al-  
 wayes amongst us, and of  
 us, according to our Saviours  
 prediction, *Matth. 26. 11.* and  
 the promise of God, *Deut. 15.*  
 11. serves for the triall of  
 themselves and others, of their  
 own content, with Christ a-  
 lone, with submission to the  
 all-disposing Sovereignty of  
 God; of others, how freely  
 they can part for Christs sake,  
 with those things wherewith  
 their hand is filled: when  
 God gave *Manna*, for food  
 unto his people, every one had  
 an equall share, *Exod. 16. 18.*  
 and he that gathered much, had  
 had nothing over, and he that  
 gathered little, had no lack,

2 Cor. 8. 15. This distribution in equality, was again for the necessity of the Church, reduced into practise, in the dayes of the Apostles, *Acts* 14. 35. of the totall summe of the possessions of believers, distribution was made to every man according to his need.

That every man by the ordinance and appointment of God, hath a peculiar right to the use and disposall of the earthly things wherewith he is in particular intrusted, is unquestionable : The very precept for free distribution, and communization, are enough to prove it ; but that these things are altogether given to men, for themselves and their own use, is denied ; friends are to be made of *Mammon*. Christ needs

needs in some, what he bestowes on others; if he hath given thee thine own, and thy brothers portion also to keep, wilt thou be false to thy trust, and defraud thy Brother?

Christ being rich, became poor for our sakes; if he make us rich, it is that we may feed the poor for his sake; neither doth this duty lie only (though chiefly) on those who are greatly increased; those who have nothing but their labour, should spare out of that for those who cannot work, *Eph.* 4. 28. The two Mites are required as well as accepted. Now the reliefe of the poore Brethren in the Church, hath a two-fold Rule,

First, Their necessity.

Secondly, Others abilities.

E 5.

Unto

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Unto these two must assistance be proportioned; provided, that those which are poore walk suitably to their condition, *2 Thess. 3. 10, 11.* And as we ought to relieve men in their poverty, so we ought, by all lawfull means, to prevent their being poor; to keep a man from falling, is an equall mercie to the helping of him up when he is down.

Motives to this duty are;

1. The love of God unto us, *1 John 3. 14.*
2. The glory of the Gospel exceedingly exalted thereby, *Titus 3. 8. 15. Marth. 5. 6.*
3. The Union whereunto we are brought in Christ; with the common inheritance promised to us all.

4. The testimony of the Lord Jesus, witnessing what is done in this kind, to be done unto himself, *Matth. 25. 35, 36, 37.*

5. The promise annexed to it, *Eccles. 11. 1. Prov. 19. 17. Deut. 15. 10. Ma. 10. 4. 2.*

The way whereby it is to be done, is by appointing some, *Acts 6.* to take what is voluntarily distributed by the brethren, according as God hath blessed them; on the first day of the weeke, *1 Cor. 16. 1.* and to distribute to the necessity of the Saints, according to the advice of the Church.

## R U L E X.

**T**O mark diligently,  
and avoid carefully,  
all causes and Causers of  
Divisions; especially to  
shunn Seducers, false-  
Teachers, and Brochers of  
Heresies and Errors, con-  
trary to the forme of  
wholsome words.

Ro m. 16. 17, 18. Now I  
beseech you brethken, mark  
them which cause divisions and  
offences, contrary to the doctrine  
which ye have learned, and a-  
void them: For they that are  
such, serve not our Lord Iesus,  
but, their own belly, and by good  
words and fair speeches deceive  
the

the hearts of the simple.

Matth. 24.4. Iesus said unto them, Take heed that no man deceive you: vers. 5. For many shall come in my Name, saying, I am Christ, : and shall deceive many. vers. 23. Then if any man shall say unto you, Loe, here is Christ, or there: believe it not. vers. 24. For there shall arise false Christs, and false Prophets and, shall shew great signes and wonders: insomuch that (if it were possible) they shall deceive the very Elect. vers. 25. Behold I have told you before.

1 Tim. 6.3. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse; vers. 4. He is proud,

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proud, knowing nothing, but dotting about questions, and strifes of words, whereof cometh envy, strife, railings, evill surmising: vers. 5. Perverse disputings of men of corrupt minds, and destitute of the truth: From such withdraw thy self.

2 Tim. 2. 16. But shun prophane and vain bablings, for they will increase to more ungodlinesse. vers. 17. And their word will eat, as doth a canker.

Titus 3. 9. But avoid foolish questions and genealogies, and contentions, and strivings about the Law; for they are unprofitable and vain. vers. 10. A man that is an Heretick, after the first and second admonition, reject: vers. 11. Knowing that he that is such, is subverted



verted, and sinneth, being condemned of himself.

1 John 2. 18. Little Children, it is the last time: and as ye have heard that Antichrist shall come, even now there are many Antichrists, whereby we know that it is the last times. vers. 19. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us.

1 John 4. 1. Beloved, believe not every spirit, but try the spirit: whether they are of God; because many false Prophets are gone out into the world.

2 John 10. If there be any that come unto you, and bring not

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not this doctrine, receive him not into your houses, neither bid him God speed: ver. 11. For he that biddeth him God speed, is partaker of his evill deeds.

Acts 20. 29. For I know this, that after my departing, shall grievous Wolves enter in among you, not sparing the flock, ver. 30. Also of your own selves, shall men arise, speaking perverse things, to draw away Disciples after them: ver. 31. Therefore watch.

Rev. 2. 14. I have a few things against thee, because thou hast there, them that hold the doctrine of Balaam, ver. 15. So hast thou also them, that hold the doctrine of the Nicolaitans, which thing I hate. ver. 16. Repent, or else I shall come to thee quickly, and will fight against thee.

*thee with the sword of my  
mouth.*

EXPLIC. X.

**T**H E former part of this  
rule was something, spoken  
to rule 4<sup>th</sup>. If the preservation  
of amity ought to be our aime,  
then certainly the causes and  
Causers of Division, ought to  
be avoided; *From such turne  
away.* There is a generation  
of men, whose tongues seem  
to be acted by the Devill;  
*James* calls it, *Set on fire of  
hell.* Chap. 3. 6. As though  
they were the meer of spring  
of Serpents, they delight in no-  
thing but in the fire of conten-  
tion; disputing, quarreling,  
backbiting, endlesse strivings,  
are that they live upon. Note  
*such men and avoid them;* Ge-  
nerally

rally they are men of private Interests, fleshly ends, high conceits, and proud spirits; *from such turn away*: So the latter part of the Rule in particular, concerning Seducers; That a judgement of discerning by the spirit, rests in the Church, and the severall Members thereof, is apparent, *1 Job. 2. 27. 1 Cor. 2. 15. Esa. 8. 28.* To the exercise of this they are commanded, *1 John 4. 1. 1 Cor. 10. 15.* So its commended, *Acts 17. 11.* And hereunto encouraged, *Philip. 1. 9. 10. Heb. 5. 14.* If the blind lead the blind, both will into the ditch: That gold may be suspected, which would not be tried. Christians must chuse the good, and refuse the evil. If their Teachers could excuse them,

them, if they lead them aside, they might well require blind submission from them. Now that the Brethren may exercise this duty aright, and performe obedience to this Rule, it is required,

1. That they get their senses exercised in the word, to discern good and evil, *Heb. 5, 14.* Especially, that they get from the Scripture a forme of wholesome words, *2 Tim. 1:13.* of the main Truths of the Gospel, and fundamentall Articles of Religion; So that upon the first apprehension of the contrary, they may turne away from him that brings it, and not bid them God speed, *2 Epist. Iohn vers. 10.*

2 To be sure to attend and hearken to nothing, but what comes

comes to them in the way of God : Some men, yea very many in our dayes, have such itching ears after novelty, that they run greedily after every one *that lies in wait to deceive, with cunning enticing words*; to make out some new pretended revelations, and this from a pretended liberty, yea, duty of trying all things ; little considering that God will have his own work done, onely in his own way; How they come it makes not, so they may be heard : Now whereas most of the Seducers and false Prophets of our dayes, are men apparently out of Gods way, leaving their own callings, to come without a call, ordinary or extraordinary, without providence or promise; none can

can put himself upon hearing of them, without tempting God, with whom it is just and righteous, to deliver them up to the efficacie of Error, that they may believe the lies they heare. Attend only then to, and try only that which comes in the way of God, to others bid not God speed.

3. To be alwaies ready furnished with, and to bear in mind the Characters, which the Holy Ghost hath given us, in the word, of Seducers; which are indeed the very same, whereby poor unstable souls are seduced by them; As first, that they should come in sheep-cloathing, goodly pretences of innocency and holynesse. Secondly, with good words and fair speeches, *Rom.*

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16. 17, 18. Smooth as butter and oyl. Thirdly, answering mens lusts in their Doctrine, 2 *Tim.* 4. 3. Bringing Doctrines sutable to some beloved lusts of men; especially a broad and easie way of salvation. Fourthly, pretences of glorious discoveries and revelations, *Matth.* 24. 24. 2 *Thes.* 2. 2. Now I dare appeal to any, whether these Characters and Signes, which the Holy Ghost hath given us of Seducers, have not bin the very meanes, whereby men have bin seduced. Let then the Brethren be acquainted with these things, that they be not prevailed against.

4 Utterly reject and separate from such as have had means of conviction and admonition,



monition, *Titus 3. 10.*

5. Not to receive any without testimony from some of the brethrens of known integrity in the Churches; such is the misery of our daies, that men will run to heare those, that they know not from whence they come, nor what they are; the laudable practise of the first Churches, to give testimonials to them that were to passe from one place to another, *1 Cor. 16. 3.* and not to receive any without them, *Acts 9. 26.* is quite laid aside.

6. To walk orderly, not attending to the doctrine of any, not known to, and approved by the Churches.

7. To remove farr away all delight in novelties, disputes, janglings, contentions about words,

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words not tending to godli-  
nesse, which usually are begin-  
nings of fearfull apostacies, *Tit.*  
*3.9.* *2 Tim.* *4.3.* *1 Tim.* *2. 3,*  
*4, 5.*

### RULE XI.

**C**Heerfully to undergo  
the lot and portion of  
the whole Church in pro-  
sperity and affliction, and  
not to draw back upon a-  
ny occasion whatever.

*Math.* *13.20.* But he that receiveth the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it, *ver. 21.* Yet hath he not root in himself, but dureth for a while: for when tribulation

tion or persecution ariseth because of the word, by and by he is offended.

Heb. 10. 23. Let us hold fast the profession of our faith without wavering, for he is faithful that promiseth. ver. 24. And let us consider one another, to provoke unto love and to good works, v. 25. Not forsaking the assembling our selves together, as the manner of some is, but exhorting one another, and so much the more, as you see the day approaching. ver. 32. But call to remembrance the former dayes, in which after ye were illuminated, ye endured a great fight of affliction. v. 33. Partly while ye were made a gazing stock both by reproaches and afflictions, and partly whilest ye became companions of them that

F

Wore

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were so used. ver. 34. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods: knowing in in your selves, that ye have in Heaven an enduring substance. ver. 35. Cast not away therefore your confidence, which hath great recompence of reward. ver. 36. For ye have need of patience, that after ye have done the will of God, ye might receive the promises. ver. 37. For yet a little while, and he that shall come will come, and will not tarry. ver. 38. Now the just shall live by faith, but if any man draw back, my soule shall have no pleasure in him. ver. 39. But we are not of them which draw back to perdition, but of them that believe to the saving of the soule.

2 Tim. 4. 10. For Demas hath forsaken me, having loved this present World. ver. 16. At my first answer, no man stood with me, but all men forsook me; I pray God that it be not laid unto their charge.

EXPLIC. XI.

**B**ACK-sliding from the practise of any way of Christ, or use of any ordinances, taken up upon conviction of his Institution, is in no small degree an Apostacy from Christ himselfe.

Apostacie, in what degree soever, is attended with all that aggravation, which a renuntiation of a tasted sweetness and goodnesse from God for transitory things, can lay

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upon it ; seldome it is that back-sliders are without pretences commonly of what they forsake ; in respect of what they pretend to reteine : they say, as *Lot of Zoar*, is it not a little one ? But yet we see (without exception) that such things universally tend to more ungodlinesse : Every unrecovered step backward, from any way of Christ, maketh a discoverie of falsenesse in the heart, what ever former pretences have been.

They who, for Motives of any sort from things that are seen, which are but temporall, will seek for, or imbrace being presented, colours or pretences for declining from any Gospel-duty, will not want them for the residue, if they should be

be called thereunto.

The beginnings of great evils are to be resisted: that the neglect of the duty whereof we treat, which is alwayes accompanied with contempt of the communion of Saints, hath been a main cause of the great dishonour & confusion whereunto most Churches in the world are fallen, was in part touched before; it being a righteous thing with God, to suffer the sons of men to waxe vain in their imaginations; in whom, neither the love of Christ, nor terror of the Lord, can prevaile against the feare of men.

Let this then, with the danger and abomination of backsliding, take such an impression on the hearts of the Saints, that

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*With full purpose of heart, they might cleave unto the Lord, follow hard after him, in all his ordinances; that if persecution arise, they may cheerfully follow the Lamb whithersoever he goes; and by their close adhering one to another, receive such mutuall assistance and supportment, as that their joynt praisers may prevail with the goodnesse of God, and their joynt sufferings overcome the wickednesse of men.*

*Now to a close adhering to the Church wherein we walk in fellowship, in all conditions whatsoever, without dismissal on attain'd upon just & equitable grounds, for the imbracing of Communion in some other Churches.*

*Motives*



Motives are ;

First, The eminency and excellencie of the ordinances enjoyed.

Secondly, The danger of back-sliding, and evidence of unsoundnesse in every degree thereof.

Thirdly, The scandall, confusion, and disorder of the Churches, by neglect thereof.

RULE. XII.

**I**N Church affaires to make no difference of persons, but to condescend to the meanest persons and services, for the use of the Brethren.

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James 2. 1. My Brethren,  
have not the faith of our Lord  
Jesus Christ the Lord of glory,  
with respect of persons. ver. 2.  
For if there come one unto your  
assemblies, a man with a gold  
ring in goodly apparrell, and  
there come in also a poore man  
in vile raiment; ver. 3. And  
ye have respect to him that wea-  
reth the gay clothing, and say  
unto him, sit thou here in a  
good place: and say to the poore  
man, stand thou there, or sit  
here under my foot-stoole: ver.  
4. Are ye not then partiall in  
your selves, and are become  
Judges of evil thoughts? ver.  
5. Hearken my beloved Bre-  
thren; Hath not God chosen the  
poore of this world, rich in faith,  
and heires of the Kingdome,  
which he hath promised to them  
that

that love him? ver. 6. But ye have despised the poore, &c.

Matth. 20. 26. But it shall not be so amongst you, but whosoever will be great amongst you, let him be your Minister. vers. 27. And whosoever will be chief among you, let him be your servant.

Rom. 12. 16. Be of the same mind one towards another; mind not high things, but condescend to men of low estate; be not wise in your own conceits.

John 13. 12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? vers. 13. Ye call me Master, and Lord, and ye say well; For so I am. vers. 14. If I then, your Lord and Master have washed

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washed your feet, ye ought also  
to wash one anothers feet. vers.  
15. For I have given you an  
example, that ye should do even  
as I have done. vers. 16. Verily,  
verily, I say unto you, The ser-  
vant is not greater then his  
Lord, neither he that is sent,  
greater then him that sent  
him.

EXPLIC. XII.

**W**Here the Lord hath  
not distinguished, nei-  
ther ought we; in Jesus Christ,  
there is neither rich, nor poor;  
high, nor low; but a new crea-  
ture: generally, God hath cho-  
sen the poore of this world to  
confound the mighty.

Experience shewes us, that  
not many great, not many  
wise,

wife, not many mighty after the flesh, are partakers of the heavenly calling; not that the Gospel of Christ doth any way oppose, or sever; those many differences and distinctions among the sons of men, caused by power, authority, relation, enjoyment of earthly blessings, gifts, age, or any other eminency whatsoever, according to the institution and appointment of God, with all that respect, reverence, duty, obedience, and subjection due unto persons in those distinctions; much lesse, pull up the ancient bounds of proprietie, and interest in earthly things; but only declares, that in things purely spirituall, these outward things, which for the most part, happen alike unto  
all,

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all, are of no value or esteem; men in the Church are considered as Saints; and not as great, or rich; all are equall, all are naked before God.

Free-Grace is the only distinguisher, all being *Brethren* in the same Family, *Servants* of the same Master; imployed about the same work; acted by the same precious *Faith*, enjoying the same purchased *Priviledges*, expecting the same recompence of *Reward*, and eternall abode: Whence should any difference arise? Let then the *Greatest* account it their *greatest* honour, to performe the *meanest* necessary Service to the meanest of the Saints; a community in all *spirituall* advantages, should give equality in *spirituall* affaires;

fares; Not he that is richest,  
not he that is poorest, but he  
that is humblest, is excepted  
before the Lord.

Motives hereunto, are

1. Christs example.
2. Scripture-precepts.
3. Gods not accepting  
persons.
4. Joynt participation of  
the same common Faith,  
Hope, &c.
5. The unprofitableness  
of all causes of outward diffe-  
rences in things of God.

RULE XIII.

**I**F any be in distresse,  
persecution, or afflic-  
tion, the whole Church is  
to be humbled, and to be  
earnest

earnest in prayer in their  
behalf.

Acts 12. 5. Peter therefore  
was kept in prison, but prayers  
was made without ceasing unto  
God for him. vers. 7. And be-  
hold, the Angel of the Lord  
came upon him, and a light  
shined in the prison : and he  
smote Peter on the side, and rai-  
sed him up, saying, Arise up  
quickly ; And his chains fell  
off from his hands. vers. 12.  
And when he had considered  
the thing, he came to the house  
of Mary the Mother of John,  
whose surname was Mark,  
where many were gathered  
together praying.

Rom. 12. 15. Rejoice with  
them that do rejoice, and weep  
with them that weep.

I Cor.



1 Cor. 12. 26. And whether one Member suffer, all the Members suffer with it; or one Member be honored, all the Members rejoice with it. verſ. 27. Now ye are the Body of Chriſt, and Members in particular.

1 Theſ. 3. 2. Pray for us Brethren, that we may be delivered from unreaſonable and wicked men.

EXPLICIT XIII.

**T**his duty being in general made out from, and included in other former rules, we ſhall need to ſpeak the leſſe unto it; eſpecially, ſeeing that upon conſideration and ſuppoſition of our fellow-Membership, it is no more then very Nature.

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Nature requireth and calleth for. God delighteth, as in the thankfull praises, so in the fervent prayers of his Churches; Therefore he variously calleth them by severall dispensations to the performance of these duties: Now this oftentimes, to spare the whole Church, he doth by the afflictions of some one or other of the Members thereof; Knowing that, that neer relation, which by his institution and Spirit is between them, will make the distresse common, and their prayers closely combined. Spirituall union is more noble and excellent then naturall; And yet in this it were monstrous, that either any Member in particular, or the whole in generall, should not  
both

both suffer with, and care for the distresse of every part and Member. That Member is rotten and to be cut off, for feare of infecting the body, which feels not the pain of its associates: If then any Member of the Church, do lie under the immediate afflicting hand of God, or the persecuting rage of man, it is the duty of every fellow-Member, and of the Church in generall, to be sensible of, and account themselves so sharers therein, as to be instant with God by earnest supplication, and helpfull to them by suitable assistance, that their spirituall concernment in that affliction, may be apparent; and that because, First, the will of God is thereby fulfill'd. Secondly, The

The glory of the Gospel is thereby exalted. Thirdly, preservation and deliverance to the whole Church procured. Fourthly, conformitie with Christs sufferings in his Saints attained. Fifthly, an inestimable benefit of Church-fellowship injoyed, &c.

#### RULE XIV.

**V**igilant watchfulnesse over each others conversation, attended with mutuall admonition, in case of disorderly walking, with rendering an account to the Church, if the party offending, be not prevailed with.

Matth.

Matth. 18. 15. If thy Brother shall trespass against thee, goe and tell him his fault, between thee and him alone: if he shall heare thee, thou hast gained thy Brother: ver. 16. But if he will not heare, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established: ver. 17. and if he shall neglect to heare them, tell it unto the Church.

1 Thess. 5. 14. Now we exhort you, brethren, warn them who are unruly.

Heb. 3. 12. Take heed brethren, lest there be in any of you an evill heart of unbelieve, in departing from the living God. ver. 13. But exhort one another daily, whilest it is called to day; lest any of you be hardened.

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hardened through the deceitfulness of sin.

Heb. 10. 24. And let us consider one another, to provoke unto love, and to good workes, exhorting one another, and so much the more, because you see the day approaching.

Heb. 12. 13. Make straight paths for your feet, lest that which is lame be turned out of the way, but rather let it be healed. ver. 15. Looking diligently, lest any man faile of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled: ver. 17. Lest there be any fornicator, or prophane person among you, like Esau, who for one morsell of bread, sold his birth-right.

Levit. 19. 17. Thou shalt

not

*in Fellowship.* 115

not hate thy brother in thy heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

2 Theff. 3. 15. Yet account him not as an enemy, but admonish him as a brother.

Rom. 15. 14. And I my selfe also am perswaded of you, my brethren, that ye also are full of goodnesse, filled with all knowledge, able also to admonish one another.

James 5. 19. Brethren, if any of you doe erre from the faith, and one convert him, let him know, that he which converteth a sinner from the error of his way, shall save a soule from death, and shall hide a multitude of sins.

Prov. 29. 1. He that being often reprov'd stiffeneth his neck,

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*neek, shall suddenly be destroyed, and that without remedy.*

## EXPLIC. XIV.

**T**Here is a three-fold dutie included in this rule, the maine whereof, and here cheifly intended, is that of Admonition; whereunto the first is previous and conducing; the latter, in some cases consequent, and attending Christians conversation; whether you consider the glory of God, and the Gospel, therein concerned; or the bonds of relation, with those mutnall endearments wherein they stand ingaged; and obligations that are upon them for the generall good, and spirituall edification one of another, ought to be  
wat.



watched, marked, and considered by each other: not that we should curiously pry into one anothers failings; much lesse maliciously search into doubtfull unknown things; for the trouble, or disparagement of our brethren; both which are contrary to that love, which thinketh not evill, but covereth a multitude of faults, but only out of a sence of the glory of God, the honour of the Gospel, and care of each others soules; to observe their walking, that what is exemplary therein, may be followed; what faileth may be directed; what is a mille may be reprov'd, that in all things God may be glorified, and Christ exalted.

Now admonition is twofold; 1. Authoritative, by the

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the way of power; 2. Fraternal, by the way of love. The 1. again is two-fold; 1. Doctrinall by the way of teaching. 2. Disciplinary, which belongeth to the whole Church; Of these we do not treat. The latter also is two-fold; *Hortatory*, to encourage unto good; and *Monitory*, to reprove that which is amisse: It is this last which is peculiarly aimed at, and intended in the rule. This then we assert, as the duty of every Church-member towards them with whom he walks in fellowship; to admonish any from the Word, whom they perceive not walking in any thing with a right foot, as becometh the Gospel, thereby to recover his soule to the right way,

way; that much caution and wisdom, tenderneſſe and moderation is required in the perſons performing this duty; for want whereof, it often degenerates from a peaceable remedy of evil, into fuel for ſtrife and debate. Let them then, who are called to perform this duty, diligently conſider theſe things; 1. That in the whole action he tranſgreſſe not that rule of charity which we have, *1 Cor. 13. 7. Gal. 6. 2.* 2. Let him have peace at home, by an aſſurance of conſtant labouring to caſt out all beams and moates from his own eye, *Mat. 7. 5.* 3. Let him ſo perform it, that it may evidently appear, that he hath no other aime, but the glory of God, and the good of his brother re- proved; all envy and rejoycing in evil being farr away. 4. Let him

be sure to draw his admonitions from the Word, that the authority of God may appear therein, and without a Word let him not presume to speak. 5. Let all circumstances attending, time, place, persons, & the like, be duly weighed, that all provocation in the least manner, may be fully avoided. 6. Let it be considered as an ordinance, whereunto Christ hath an especiall regard. 7. Let him carefully distinguish between personall injuries unto himselfe, whose mention must have far more of forgivenesse, then reproof, and other offences tending to publick scandall. Lastly, Let self-examination concerning the same or the like miscarriage, alwaies accompany the brotherly admonition.

These and the like things being duly weighed, let every brother,  
with

with Christian courage, admonish from the Word, every one whom he judgeth to walk disorderly in any particular whatsoever; not to suffer sin upon him, being ready to receive content and satisfaction, upon just defence, or promised amendment: and without this, in case of just offence, a man cannot be freed from the guilt of other mens sins. Let also the person admonished, with all Christian patience, accept of the admonition, without any more regret of spirit; then he would have against him who should break the weapon wherewith he was in danger to be slain: Considering,

1. The authoritie of him who hath appointed it.
2. The priviledg and mercy he enjoyeth by such a spirituall prevention of such a danger, or cur

of such an evill, which perhaps himself did not discern.

3. The dreadful judgements which are every where threatned to dispisers of reproofs, *Prov. 29* 1. and so thankfully accept just admonition from the meanest in the Congregation.

For the last, or repairing unto the Church in case of not prevailing by private admonition; our Saviour hath so plainly laid down both the manner and end of proceeding in *Matth. 18.* that it needeth no explanation; only I shall observe, that by Church there, *ver. 17.* cannot be understood the Elders of the Church alone, but rather the whole Congregation; for if the offended brother should take with him two or three of the Elders unto the offender (as he may) then

were they the Church, and the Church should be told of the offence before the reproof hath been managed by two or three, which is contrary to the rule.

RULE XV.

**E**Xemplary walking in all holinesse, and godlinesse of conversation, to the glory of the Gospel, edification of the Church, and conviction of them which are without.

*Psal. 24. 3. Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lift up his soule unto vanity, nor sworn deceitfully.*

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Matth. 5. 16. Let your light  
so shine before men, that they  
may see your good workes, and  
glorifie your Father which is in  
heaven. ver. 20. For I say unto  
you, except your righteousnesse  
shall exceed the righteousnesse of  
the Scribes and Pharisees, ye shall  
in no wise enter into the Kingdome  
of heaven.

Matth. 21. 19. And when he  
saw a fig-tree in the way, he came  
to it, and found nothing thereon,  
but leaves only, and said unto it,  
let no fruit grow on thee hence for-  
ward for ever, &c.

2 Cor. 7. 1. Having therefore  
these promises (dearly beloved) let  
us cleanse our selves from all fil-  
thinesse of flesh & spirit, perfecting  
holinesse in the fear of God.

2 Tim. 2. 19. And let every  
one that nameth the Name of  
Christ,



Christ, depart from iniquity. Tit. 2. 11, 12. For the grace of God that bringeth salvation, hath appeared unto all men; teaching us, that denying ungodlynesse and worldly lusts, we should live soberly, righteously, and godly in this present world. ver. 14. Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works. Ephes. 4. 21, 22, 23. If so be that ye have heard him, and have beene taught him, as the truth is in Iesus, That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitfull lusts; And be renewed in the spirit of your mind. 1 Pet. 3. 1, 2. Likewise ye wives, be in subjection to your own husbands, that if any obey not the Word, they also may without the

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word be won by the conversation of the Wives; While they behold your chaste conversation coupled with feare. Heb. 12. 14. Follow peace with all men, and holinesse, without which no man shall see the Lord. Ephes. 5. 15, 16. See then that ye walk circumspectly, not as fools, but as wise; Redeeming the time, because the dayes are evill. 2 Sam. 12. 14. Howbeit because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also, that is borne unto thee, shall surely die.

### EXPLICIT. XV.

**H**olinesse becometh the house of the Lord for ever, without it none shall see God: Christ died to wash his Church, to present it before his Father without spot or blemish, to purchase unto himself.

self a peculiar people, zealous of good works. It is the Kingdome of God within us, and by which it appeareth unto all, that we are the Children of the Kingdome. Let this then this be the great discriminating of the Church, from the world, that they are a holy, humble, self-denying people: Our Master is holy, his Doctrine and Worship holy; Let us strive that our hearts may also be holy.

This is our wisdom towards them that are without, whereby they may be gained, or convinced; this is the meanes whereby we build up one another most effectually. Examples are a sharper way of instruction then Precepts; Loose walking causing the Name of God to be blasphemed, the little ones of Christ to be of-

fended, and his enemies to rejoyce, is attended with most dreadfull words both, that all who are called to an holy profession, and do enjoy holy Ordinances, did shine also in holynesse of conversation, that those who accuse them as evill doers, might have their mouths stopt, and their hearts fil'd with shame, to the glory of the Gospel. To this generall head belongeth that wise walking in all patience, meeknesse, and long suffering towards those that are without, untill they evidently appear to be fighters against God; when they are to be prayed for. Hither also might be referred the patience of the Saints in all tribulations, sufferings, and persecutions for the Name of Christ.

Motives for the exercise of  
universall

universall holinesse in acts inter-  
nall and externall, private and  
publick; personall, and of all re-  
lations, are,

1. The utter unsufficiency of  
the most precious Ordinances,  
for any communion with God,  
without it.

2. The miserable issue of de-  
ceived soules, with their barren  
emptie, fruitlesse Faith.

3. The glory of the Gospel;  
when the power thereof hath an  
evident impression on the hearts,  
thoughts, words, actions and  
lives of Professors.

4. Scandall of the Gospel; the  
advantage of its adversaries, the  
shame of the Church, and fierce  
wrath of God, following the un-  
futeable walking of the pro-  
fessors.

5. The sweet reward which  
the

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the practice of holyness bringeth along with it, even in this life, with that eternall weight of glory, whereunto it leadeth hereafter; unto which, the Holy Son of God bring us all, through the sprinkling of his most holy blood.

And these are some of those Rules, whose practice is required from the persons, and adorneth the profession of those who have obtained this grace, to walk together in Fellowship, according to the Rule of the Gospel; Towards others also ought they, with severall limitations, and in the full latitude towards the Brethren of the Congregations in communion with them.

*FINIS.*